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I.—*Examination and Analysis of the Mackenzie Manuscripts deposited in the Madras College library. By the Reverend WILLIAM TAYLOR.*

[Continued from page 131.]

Palm-leaves, No. 42, Countermark 308.

B :—TELUGU.

I.—*Crishna Rayer Vijayam, or the Triumph of CRISHNA Rayer.*

This book is in *Telugu* verse of an ornamented kind. Its object is chiefly to celebrate a victory obtained over the Muhammadans, and a treaty cemented by marriage with the *Gajapati*, or king of *Orissa*. After the victory over the Muhammadans, it was judged expedient also to curb the *Gajapati*, who was in alliance with them. At first war was commenced; but, difficulties arising by the counsel and skill of APPAJI, the rayer's minister of state, proposals of peace from the *Gajapati* were brought about, and the latter offered to give his daughter in marriage to the rayer. In the native manner, a parrot it is said was sent to narrate to the rayer the descent and superior qualities of the other rāja's daughter. This office the parrot discharged and the marriage was celebrated, with which the poem concludes.

This copy of the work is written on palm-leaves decayed at the edges but otherwise complete, and in good preservation. Its restoration does not seem to be urgent or indeed important: the following is a fuller abstract of the contents.

The author's name is VENGAIYAM son of CALAI, who invokes his gods, and the poets of antiquity, such as VALMICA and others. He wrote by direction of SRI RÁMA given in a dream, HARI-HADI-CHENNA VENCATA-BHU'PA'LA was his patron, who instructed him to write the history of CBISHNA rayer. He first celebrates *Vijayanagaram* and the

praise of NARASINGA rayer (father of CRISHNA rayer). He states that NARASINGA rayer demanded of him an account of the primitive state of the *Vidyaranya* (site of *Vijayanagaram*) and of the worship of *Virupacshi*, (a form of *Siva*) and of the proceedings of *Vidyaranahi* (a sage) before the town was built. These are narrated to the following purport.

ISVAREN assumed the form of VIDYARANALU, afterwards called SANCARA'CHA'RYA. He demanded and received from LACSHMI the privilege of having a town built in that wilderness bearing his name, where she (*Lacshmi*, that is plenty) might always reside. She directed him to go and choose some place. He went to the banks of the *Tumbúdra* river, and there seeing the fane of *Virupacshi-ivarer*, he inquired into the origin of the place, which those versed in such matters narrated to him. The legend was founded on a tale from the *Ramayanam*. SUGRIVA ascended this hill, but VALI could not do so. There are five hills, called *Malvatam*, *Yemacutam*, *Busuva stringam*, *Madhanga-parvatam*, *Kishkindi*. They told him that this sacred land was suitable for his abode. At the same time he perceived a hare chasing a lion, at which being surprised, he remarked that this was a special place for the brave, and here a town must be built to be called (after his name) *Vidyánagaram*.

A transition is then made by stating, that NARASINGA rayer, after hearing many things on the ancient history of the place, addressed his minister APPAJI stating his wish, that his son CRISHNA rayer should be crowned, or installed, which was accordingly done. CRISHNA rayer sought advice and kingly prudence from APPAJI, who instructed him. He then desired to see all the forts and other strong places. He acquired full information on all points. He also went out in disguise, the better to know if the matters conveyed to his knowledge were true. He thus lived some little time in a brahman's house unknown; but being found out by his *harcarras* the brahman asked why he so came? He said it was for "the destruction of the evil and protection of the good." The minister SALUVA TIMMA brought to him great treasure. The *harcarras* in his hall of audience, reported to him matters concerning *Visiapuram*, and the Nizam, that a negociation was being carried on between the Nizam, the *Gajapati* prince, and the ruler of *Visiapuram*, in consequence of a dread or dislike of CRISHNA rayer's accession to the throne of NARASINGA rayer. The minister represented that as the *Gajapati* was a worshipper of *Jagannatha*, and a protector of the brahman, it would be right to pardon him, and it was determined on to proceed against *Delhi* (the Muhammadans) in preference. To this end preparations were made, and CRISHNA rayer proceeded at the head of his

army. Many favorable omens occurred, inferior chiefs of districts were overcome, and their districts assumed. All who submitted were protected. At length, after many conquests, he directed his march against *Golconda*. A great army amounting to a hundred thousand cavalry came thence with precipitancy and halted on the other bank of the *Kistna* river. A general assuring the rayer of his ability to disperse the Muhammadans, received permission to do so, and he fell upon them on the bank of the river; when, after hard fighting, the Muhammadans were defeated and fled. Some persons advised the rayer to assault the town, but the advice of the minister was that the place was too strong; he rather advised to directt heir course eastward against the *Gajapati*, who had harassed and impeded them on their march. The rayer consented, and while on the way to attack the *Gajapati*, he was opposed by scattered portions of different people, fighting without union or plan who were one by one overcome, and at length they all came proffering submission. The rayer received them favorably and confirmed them in their possessions, (as tributaries understood.) Proceeding onwards the rayer with his army invested *Amidanagara* (*Ahmednagar*). The Muhammadans of the place made fierce resistance; but were at length defeated. CRISHNA rayer took possession of that hill-fort, and erected his flag on it. Still advancing against the *Gajapati*, his minister SALUVA TIMMA represented to him, that though he could unquestionably conquer the *Gajapati*, yet that as the road was difficult, opposition would be considerable; and that it would be best to make a treaty of peace with the *Orissa* prince. CRISHNA rayer paid no attention to him; but saying that the forest was no great thing, it could be cut down, and the *Gajapati* no great matter, he proceeded in anger. On the way SIDAVU khan opposed with sixty thousand bow-men. The fighting was obstinate; the khan having for his object to promote the glory of the *Gajapati*. News came to the *Orissa* prince that CRISHNA rayer was approaching, and the ministers of that prince advised him to go to the reinforcement of the Muhammadan chief. Sixteen other chiefs around the *Gajapati* rose up, and asked leave to go against the invading army, which leave was granted. CRISHNA rayer hearing of their coming became discouraged, and reflecting on his having before slighted the advice of APPAJI, he sent for him, admitted the error, and asked how it was now suitable to act. APPAJI said it would not be possible to conquer their opponents, but that division must be caused amongst them. Receiving all needful treasure from the rayer he wrote deceptive letters, addressed to the sixteen chiefs, and sent them in boxes in which were presents of money, with honorary dresses and ornaments: these

were given to messengers, who were sent on alone, and falling into the hands of the *Gajapati's* people, they were taken before him. The *Orissa* prince read the letters with great astonishment. The purport was to say that CRISHNA rayer consented to the terms proposed by the chiefs, and that if they would take and deliver up the person of the *Gajapati rája*, the villages, money and jewels, as stipulated, should be made over to them. The *Orissa* prince, fearing for his personal safety retreated to some distance privately; and the chiefs, not seeing the king or knowing what was become of him, desisted from fighting. The rayer, on his part, did not advance his troops, and made no assault. APPAJI now proceeded to the *Orissa* prince, and told him that CRISHNA rayer desired his welfare. The *Gajapati* hesitated for a time; but at length thinking the rayer might be trusted, he came to an audience, bringing presents. Both parties exchanged salutations; the *Gajapati* offered his daughter in marriage; and APPAJI being greatly rejoiced strongly recommended the union. At the desire of the ruler of *Orissa* APPAJI followed him, being treated with great honors, and allowed to see the king's daughter. When about to return, the daughter named TUCARAMANI sent a parrot to her father who transmitted it by APPAJI to the rayer. The bird after narrating its own divine origin, and the perfections of the person sending it, gave the rayer satisfaction. The marriage was celebrated, and the rayer returned to *Vijayanagaram*.

Note. This somewhat full abstract may perhaps supersede the necessity of any translation, so far as historical objects are concerned. FERISHTA admits that CRISHNA rayer severely defeated the Muhammadans: the other matters are probably historical. The *ornament* at the close may be oriental metaphor merely to designate a messenger who was to repeat what was ordered, and no more. SALUVA TIMMA seems to have been the proper name of the minister; and *Appaji* a sort of title of office: many tales are current of the skill and address of APPAJI the minister to CRISHNA rayer.

Professor WILSON's notice of this manuscript may be found in *Des. Cat.* Vol. 1, p. 296.

Manuscript Book, No. 33, Countermark 787.

Section 5.—Brief narrative concerning the rule of the Setupatis, as feudatory princes at Ramnad.

This paper mentions a traditionary guardianship of the *Ramiseram* temple committed to seven persons, one among whom by hereditary descent, was SADÁICA, who in Sal. Sac. 1527 (A. D. 1606), was made lord paramount of the *Marawa* principality by TIRUMALA NAYAKER,

ruler of *Madura*. The transmission of the authority downwards with dates and names, and mention of connected events is continued to Sal. Sac. 1716, (A. D. 1795.)

As this short paper was translated and printed at the end of the appendix to Vol. 2 of Oriental Historical MSS. any more lengthened notice than the above, is not required. The original text was not then given; and as the writing of the document was rapidly fading it appeared suitable to have it restored, and available at any time for reference as a record.

Manuscript Book, No. 31, Countermark 785.

Section 1.—Account of TIRUMALA NAYADU and of his descendants, the Carnátaca rulers of Madura.

This manuscript was also translated and printed in the second volume Or. Hist. MSS. beginning at page 182. Hence there is need only to observe in brief, that it commences with the accession of the son of TIRUMALA NAYAKER to the throne at *Madura*, and brings the account downwards, with a somewhat minute specification of wars, negotiations and changes of power, to the period of the last feeble remains of the race, who received a village for their maintenance. In some of the details, where most obscure, this manuscript is confirmed and elucidated by the large Tamil manuscript before mentioned, the *Carnátaca rájikal*. At the time of making the above translation, this *Telugu* MS. was not without difficulty legible; a rough copy of it was then made for greater convenience, and as the lapse of two years since has only added to the difficulty of reading the original, a restored copy has been prepared from the original aided by occasional reference to the rough copy, and the text not having been printed a correct record for reference is thus provided.

Section 2.—An account of the rule of CARI CÁLA CHOLAN.

In consequence of war with the *Pandya* king, a woman of the *Chola* royal race named CUNGAINA GENT'HI escaped alone into the wilderness, being pregnant; and took up her abode in the house of a brahman a schoolmaster, and also an astrologer. By his art he declared concerning the child, after casting its nativity, that it would become a powerful and independent prince. In the ceremony of naming the child it was called CÁLI CHOLAN. After the ceremony of investing with the sacred thread, and while learning in the school, the boy was the object of much contempt from the other boys, being treated as the son of a widow. He retaliated on them; but the brahman thought it best to keep him within the house. He became well instructed in knowledge and very powerful

in bodily strength. The *Pándiya* king then ruled the *Chola-mandalam*; but, wishing to place over it a viceroy, he made public proclamation in order to meet with a suitable person. A great concourse of claimants assembled. The *Pándiyan* then put a golden pot containing water on the head of an elephant, and a wreath of flowers in its trunk, announcing that the person on whom the elephant should place the wreath, and anoint by pouring on him the water would be regarded as chosen, and to that person the king would give his own daughter in marriage. The elephant being let loose, avoided all the people in the town, and going direct to the aforesaid brahman's house, there selected the youth by depositing the wreath on his head, and pouring the water over him. The young man was as strong as ten elephants, but in order to diminish his strength the brahman rubbed the sole of one of his feet with charcoal, and thereby took away the strength of nine elephants, leaving him only as strong as one elephant. He was subsequently installed at *Combacanum*; and had the name of *CARI CÁLA CHOLAN* given him to commemorate the rubbing of charcoal (*cari*) on his foot. But the king's daughter was not given him. He strengthened and enlarged his capital town. The young man learning from his mother that his father was before him king of the *Chóla* country, that his father had feared to encounter the *Pándiya* king, and had died during the disturbance that had arisen; resolved on vindicating his own, and his father's right: and, assembling an army, set out to make war on the *Pándiya* king. The army is stated at 250,000 cavalry, under commanders whose names are given, who approached the *Vaigai* river. The *Pándiyan* alarmed, brought to him treasure and jewels, and after much flattering homage, embraced him, and conducting him to his palace seated him, on terms of equality, on half of his throne, and married him to his daughter *SID'HE'SVARI*, after which *CARI CÁLA CHOLAN* returned to *Combacanum*, where there were great rejoicings. He allowed the cultivators three parts of the produce, and took one-fourth (the ordinary rate used to be one-sixth), with which revenue he built and repaired many sacred edifices, gave large donations to brahmans, heard many religious stories recited, and was a firm votary of *Siva*. In order to see if his people were firm in that way, and with a view to discover and rectify evils, he was accustomed to go out in disguise, covered with a common dark-coloured hair blanket, during the night. Out of this custom arose the following circumstances.

There was an aged brahman who, as the result of long penance, had a son born to him, who when grown up was married, and the old man died, but not before having charged his son to carry his bones to *Cási*,

and bury them in the Ganges. The young man prepared to do so ; but on the eve of setting out slept in the porch of his house, and there gave strict charge to his wife to keep within doors, while he should be absent for a year and a half ; the only exception being that, if in want, she might ask alms of the charitable prince CARI CÁLA CHOLAN. The latter was at the door ; and, admiring so great an act of confidence, determined on being the watchful guardian of that house. While the brahman was absent he watched it carefully ; but the brahman returned within six months, on the way to complete his pilgrimage at *Ramiseram*, and wishing to assure himself of his wife's discretion, approached the door alone at night, and looked in through its apertures. The *Chólan* came thither at the same time, and thinking the brahman was a thief cut him down with a sword, and retired. His wife next day suffered great reproach from her neighbours, but recognizing her husband, she burned herself with his body ; and the king having unconsciously killed a brahman, had the visitation termed *Brahma-hatti* (a personification of the crime, as if an evil spirit, always following him). He made many attempts to get rid of it, but though the sprite quitted him at the door of a temple, or entry on a sacred pool, yet it always returned afterwards. He went on pilgrimage to the shrine of *Minátchi* at *Madura*, who, in a vision, informed him that the visitation could not be so easily got quit of, but directed him to build 108 *Siva* fanes, and then at *Madhyáranya* he would be relieved. He accordingly built a shrine every day, not eating till each day's work was done ; but he did not know where *Madhyáranya* was. At length he found an emblem of *Siva* under a tree named *Madhi* ; and *Siva* there appeared to him, directing him to build a temple ; to enter at one gate, where the sprite would halt, and would be imprisoned, and to go out at a gate on the opposite side : which the king did, and was cured. He however died childless, and his queen followed him. There was no *Chola* king after him, he reigned fifty-five years. The above things concerning him were compiled by CHACRATAI-YENGAR a *Vaishnava* brahman of *Mélur* from the *Bakhti Vilásan* and some other books, inclusive of *St'hala Mahátmyas*, or temple legends.

Remark. Fable and fact appear to be blended in the first portion of this account, the latter portion explains and illustrates some parts of the *Madura Puránam*, and from the comparison of the two, a few historical facts may be gleaned with some measure of certainty. It is to be noted that this last of the *Chola* race, made *Combaconum* (twenty miles north of *Tanjore*) his capital. This is the first document I have as yet met with stating that fact ; though I always thought that *Combaconum* must once have been a metropolis, from traces remaining.

Section 3.—An account of the Yánádu játi, or wild people of Sri-hári-cóttá, received from an old man of that tribe.

Of old one named RÁGHAVA brought with him sixty families from *Páca-natti* district; and located himself with them at *Sri-hári-cóttá*, and clearing the country formed *Rághava-puram*. The people by degrees spread through a few adjoining districts. A *rishi* who came from *Benares* and was named AMBIKE'SVARER resided in *Madhyáranya* (or the central wilderness); and there, daily bathing in a river, paid homage to *Siva*. These wild people of their own accord daily brought him fruits and edibles, putting them before him. At length he inquired of them the reason, they replied that their country was infested by a terrible serpent, and they wished to be taught charms to destroy it, as well as charms for other needful purposes. He taught them, and then vanished away.

These wild people, being skilful in magic, continued in the forest. They are of four classes:

- | | |
|-------------------------|------------------------|
| 1 <i>Chenju-Vándlu,</i> | 3 <i>Cóya-vándlu,</i> |
| 2 <i>Yánádulu,</i> | 4 <i>Irálá-vándlu.</i> |

The *Yánádu* people are skilful in medicine. The *Cóya* people reside to the westward in the wilds at *Gooty*, *Athavani*, and other circumjacent places. Within their forest boundaries, if any traveller attempt to pluck fruit from any tree, his hand is fastened to the spot, so that he cannot move; but if on seeing any one of the *Cóya* people, he call out to that person explaining his wishes and get permission, then he can take the fruit, and move away; while the *Cóya* forester, on the receipt of a small roll of tobacco leaf, is abundantly gratified. Besides which the *Cóya* people eat snakes. About forty years since a brahman passing through the district saw a person cooking snakes for food, and, expressing great astonishment, was told by the forester that these were mere worms; that if he wished to see a serpent, one should be shewn him, but that, as for themselves, secured by the potent charms taught them by AMBIKE'SVARER, they feared no serpents. As the brahman desired to see this large serpent, a child was sent with a bundle of straw and a winnowing-fan, who went accompanied by the brahman, into the depths of the forest, and putting the straw on the mouth of a hole commenced winnowing, when smoke of continually varying colors arose, followed by bright flame, in the midst of which a monstrous serpent, having seven heads was seen. The brahman was speechless with terror at the sight; and, being conducted back by the child, was dismissed with presents of fruits, and proceeded to the north. This circumstance occurred among the *Cóya* people of the woods or wilds to the northward

of *Pála-Vamchcha b'hadráchalam* in Sal. Sac. 1635, (A. D. 1712-13.)

The *Chenju* people live to the westward of *Ahóbalam*, *Sri-Sailam* and other places, in the woods or wilds; and go about constantly carrying in their hands bows and arrows. They clothe themselves with leaves, and live on the sago, or rice, of the bamboo. They rob travellers, killing them if they oppose. "This people afflict every living creature:" (kill for food is supposed to be meant.)

The *Irala* people carry bows and arrows, and wander in the forests. They are thieves. The *Yánádu* class alone do not plunder. They are employed as watchmen: they collect a kind of bark and roots, used for dyeing red, bringing heavy loads, and receive whatever the sircar is pleased to give in return. They chiefly live on a kind of white root and wild-honey. The sircar employs them as watchmen. In the woods near *Srí-hári-cotta* there are forty of these *Yánádu* people (supposed to be heads of families). The sircar gives to the head man of these people twelve *maracals* of rice monthly: in return he delivers sometimes ten bundles (each five hundred lbs.) of the dyeing bark. The others, who do not carry on this intercourse, live in their own manner in the forest on white roots and honey. This handful of *Yánádu* people seem to be comparatively separated; for if they attempt to hold intercourse with others of that tribe at a distance, they are killed; and their wives are carried off: the others hold no intercourse with them. Such, as far as could be obtained, is an account of these *Yánádu* people obtained from JA'RA'MARUDU, as far as he could give information.

Remarks. This paper was read over by me a year or two since, without any other remark than that there were people in the *Peninsula* of whom Europeans had received little or no information. It now attracted attention chiefly from its following the preceding papers and from wishing to dispose of the entire book, No. 31, without need of future reference. But reading it now after having had previously in hand the paper on the *Khoi-játi* mountaineers of *Goomsoor*, (Mad. Jour. of L. and S. No. 16,) termed *Códalu*, in the *Telugu* paper therein translated, it appears to assume more importance than otherwise I should have attributed to it. For it seems that the proper term is neither *Khoi*, nor *Codalú*, but *Cóyu-játi* (in the ordinary pronunciation to the ear very similar to the enunciation of *Khoi-játi*), and that they are a subdivision of a much larger body of people. I am confirmed in my supposition that the so termed *B'heels* of the north in *Gujerat*, &c. are of the same kind of people, though seemingly more closely analogous to the *Chenju*, or *Irala*, class. As regards the seeming absurdity of the

bundle of straw and the large serpent, I am of opinion that this is an enigma, and covers some more recondite meaning. Having in the Mackenzie papers sometimes met with a fact plainly narrated, and in others veiled by fable, metaphor, and symbols, I have learned not hastily to dismiss such seemingly crude orientalisms, but to try to look through them; and in this instance, without pretending to solve, what I am tolerably sure is a symbolical statement, I would throw out the conjecture, whether it do not allude to the *Meria-pujai*, or human sacrifice, which may possibly be the charm on which these *Cóya* people relied, and which they may have practised, as well as the savage inhabitants of the mountains of *Goomsoor*.

The locality of *Sri-hári-cotta* is about twenty miles northward of *Pulicat*: the country about *Gooty* stretches thence northwestward; but *Sri Sailam* is farther to the north. These savages are found in the *Goomsoor* wilds and mountains, and from personal information received by me, there is a very similar kind of people dwelling in the woody mountains of the *Dindigul* province, to the south. In the persons of the *B'heels* they dwell on the *Vindya* (or *Bhind*) mountains; and I have, in the paper before alluded to, shewn it to be probable that they inhabit the *Baramahl* hills to the north of *Behar*. The account of this people as carrying bows and arrows, living on roots, honey, or reptiles, agrees with intimations throughout the more local papers of the Mackenzie collection, and with current fables as to the *Vedars* who seem to have been wild savage people, aboriginal when the Hindus first began to colonize it from the north. Thus we have a somewhat wide range of data for inductive evidence, in favor of this particular kind of people, under various subdivisions, having been the primary dwellers in the peninsula. The conclusion need not for the present be drawn; but it is clearly indicated: to be followed, possibly, by other equally plain steps of historical deduction, arising out of the Mackenzie papers, by the aid of patience and perseverance. The point once established, that the Hindus are not the aboriginal native inhabitants of the peninsula, does not seem to me of trifling magnitude; and this point, I expect, will be fully proved, in the process of the present investigation.

C:—MALAYALAM.

Manuscript Book, No. 3, Countermark 896.

Section 5.—Kérala Upatti. An account of the Kerala, or Malayalam country.

This manuscript is stated to be copied from one then in the possession of Dr. LEYDEN: the following is a brief abstract of the contents.

Invocation. The incarnation of PARASU-RÁMA and his destruction of the cshetriyas. He formed the *Kerala desam*, which being infested with serpents, he introduced the *Arya brahmans*, and located them in sixty-four villages. Minor details of internal arrangements. PARASU-RÁMA procured from INDRA the grant stately of six months' rain in the year. Other details concerning the classes of brahmans, and their offices. The brahmans at first conducted the government on the principles of a republic; but not agreeing among themselves, and disputes about property arising, PARASU-RAMA determined that it would be better for the country to be governed by a king, and one was selected born by a brahman father, by a *cshetriya* mother, thus combining brahmanical and kingly descent. He was first settled in the *Kerala* division, whence arose the name of *Kerala desam*, but the entire *Malayalam* country was originally divided into four districts. *Táluva*, *Múshica*, *Keralam*, *Cúva*, the latter on the extreme south: details of the villages. At a late period in the *Cali-yuga* the bauddhas came to *Kerala-desam*; and the king CHERUMAN PERUMAL learnt from them their mode of religious credence. Being favorably inclined to them, and having adopted their system, he intimated to the brahmans that they must unite with the bauddhas, and follow their system. The brahmans were greatly alarmed and incensed, and consulting with a leading individual among them at *Tri-Cárúr*, he promised to remove their difficulties. Following his advice the brahmans went to the king and remonstrated with him, calling for a public disputation, when if they, the brahmans were vanquished, their tongues should be cut out, and the like done to the bauddhas if these should be overcome. The dispute was held, terminating favorably to the brahmans in consequence of a magical influence emanating from the head brahman at *Tri-Cárúr*: the tongues of the bauddhas* were cut out and they were banished the country. The king who had adopted their system was dethroned, and some lands were set apart for his support. He is not the CHERUMAN PERUMAL who went to *Mecca*. His son was crowned and an oath was taken from him, never to permit the bauddhas, or people of any other religion to obtain public sanction. Other details of some subsequent matters are given. At later periods, when the above oath had fallen into desuetude, the bauddhas (Muhammadans) obtained some footing in different places. The system of *Bhattáchárya* obtained in the *Malayala* country, and the vedantists, of that class, received some

* In *Malayalam* it seems that the Muhammadans are termed *Bauddhas*. The Syrian Christians are called *Marga-carer* "people of a way;" but are never designated *Bauddhas*. Such a use of the last term as applied to Muhammadans is, I believe, peculiar to the *Malayala* country.

endowments in lands. At an assembly of the brahmans of the sixty-four villages, it was determined that only the brahmans of eleven villages (or village-districts) should possess the right of offering a particular species of *yagam* or sacrifice, and of performing some other special ceremonies. In process of time the rule of kings had become extinct, and some brahmans went to CRISHNA rayer inviting* him to take the rule of the country. He sent two persons respectively named *A the rája PERUMAL* and *Pandeya rája PERUMAL*, as his viceroys, each for a period of twelve years. After them CHERUMAN PERUMAL was sent, who was welcomed by some distinguished persons, safely conducted, and duly installed. He ruled thirty-six years, being three times the appointed period, on account of his good qualities. The rayer however was not satisfied with this extension of the term, and determined on hostilities. CHERUMAN PERUMAL took counsel as to the best means of meeting the invasion. In the first place two brahman ambassadors were sent to the rayer to endeavour to pacify him; but he refused to listen to them. A little fable is narrated of the manner in which the messengers acquired a magical quill, by looking through which the real nature of any being could be discerned. The *Cheruman* in connexion with the *Calicut* rája, and other subordinates, assembled a great army, and, while the multitudes were asleep, by looking at them through the quill, it was perceived that 10,000 were men, 30,000 gods, and the rest *asuras*. To the ten thousand a distinctive mark was affixed, and with them the rayer was encountered and defeated.

The birth of SANCARA'CHA'RYA is then narrated with his proceedings as to the different castes of people and the regulations established by him accounted for in rather a fanciful manner, but it is stated that his regulations continued to be observed. CHERUMAN PERUMAL continued to rule. A *Nayar* was killed, who after death is represented as instructing the king to attend to the lessons of a *Jonaca* (Muhammadan) teacher, according to whose advice he might embark on board ship, and would thereby attain a partial beatification. He† divided his whole dominions into eighteen portions, which he gave over to the charge of different chiefs. The two ambassadors by whose means the rayer had been conquered each received portions of country. He specially gave a shield to the *Calicut* raja. CHERUMAN PERUMAL then went away (by sea) to the country termed *Asu*, (supposed to designate Arabia.) The *Calicut* rája afterwards waged war with the various petty chieftains, conquering some of them, and acquiring superiority.

* He more probably conquered the country, without any special invitation.

† This is the CHERUMAN PERUMAL who is said to have adopted the Muhammadan religion, and to have gone to *Mecca*.

The arrival of the Portuguese at *Calicut* is noticed, and the *Calicut* rāja is said to have fought with the captain. The rāja ruled over eighteen forts, and seventeen districts. He fought continually with his neighbours; the Travancore and Tellicherry rājas being excepted. He subdued many countries, exaggeration appearing in the enumeration of them. He acquired pre-eminence above other kings. The customs of the *Calicut* kingdom are then narrated; laws regulating interest and profit. The commencement of the *Collam* era is thus accounted for. The rule of the viceroys of *Vijayanagaram* had been fixed at twelve years corresponding with the revolution, in orbit, of the planet Jupiter. But as CHERUMAN PERUMAL exceeded the prescribed time this mode of reckoning fell into disuse. In a period of great scarcity and drought, when a large reservoir (*Collam*) had become quite dry, the brahmans, in a body, went to the *Calicut* rāja and represented that the cause was his withholding the customary largesses to the gods and the brahmans. The rāja acknowledged his fault and promised to repair it. As a commencement a great number of brahmans were fed in the dry bed of the tank, and before they had finished eating, the water rushed in with such rapidity that they were obliged to make their escape without having time to take away the leaves on which their food had been eaten. An era was begun to commemorate this event, being the *Collam* era. Matters relating to the cultivation of cocoa-nut trees, betel vines, &c. customs in dealings, buying, selling, &c. Rules to regulate hunting. Origin of the *Nayars*, also of a kind of divinity derived from the fable in the *Mahābhārata* of *Siva's* appearing to ARJUNA during his penance near the Himalaya mountains. The origin of the *Ayuiar* born from *Siva* and *Mohini*. The names of various local *numina* in the *Malayala* country are given. Names of various fanes in that country. Besides which the thirty-three *crores* of superior gods, and the sixty-six thousand *asuras*, are all said to have been in *Malayalam*, together with the superior gods protecting the country.

Afterwards the names of the *Calicut* rājas and other inferior chiefs are given. The story of a *Jonaca* (Muhammadan) who came to this country, the cause of which is narrated; the foreigner extended the dominion of the *Calicut* rāja; magnificent things are stated as to the conquests of the *Calicut* rāja, originating in his devotedness to *Sri Bhāgavati*, and her gifts to him. Notwithstanding the foreign Europeans came and took possession of *Calicut* whom however, in the end, the rāja defeated. The *Curumbas* of the hilly district greatly helped, and had districts given in consequence. Disputes between this *Curumba* chief and the *Cochin* rāja. Details of the number of *Nayars* belonging-

to different parts of the country. Reference to the regulations made by PARASU-RAMA, and confirmed by SANCARÁCHĀRYA as to the distance which must be observed by different castes, in their approach one towards another. The distance in feet being minutely stated. Brahmans and cows are of good birth, other classes of men and other animals not so. With these regulations as to personal distinctions, and caste observances the account concludes.

Remark. The writing of this document was in one place very much faded. As it is one of the best of the few *Malayalam* MSS., it has been restored; and its entire translation is recommended, notwithstanding that it contains some things puerile, and some absurd. Still there are real historical details, and these can always be best selected, after that the whole evidence of any document, whether important or trifling, has been fully and fairly brought into view.

D:—MAHRATTI.

Manuscript Book, No. 6, Countermark 918.

An account of kings of the four ages, and specially of the Mahratta kings of Sattara.

An account is proposed to be given of the four ages, the kings of *Hastinapuri*, the *Muhammadans*, the *Maharáshtiras* and *Bhosalas*. The narrative is professed to be received from VITALA *svámi*, an incarnation of a portion of the divine essence near *Sattara*. Mention of the incarnation of VISHNU in different ages. With a brief reference to other kings, the lines of *Yudishthira* is given. Then the ancient line of the *Bhosala vamsa*, ruling for 1330 years. A further list of the line of *Yudishthira*. JEYH SINH from the Bengal country made great conquests. Various other kings. NARADA SINH is said to have ruled at the commencement of the era of *Sáliváhana*. The race of NARADA SINH is given. In *Sal. Sac.* 500 the Padshah is said to have ruled in *Hastinapuri (Delhi)*. The sultans of this race protected the *Maharáshtiras*, and gave them lands to the southward of the *Nerbudda* river. Some little matter is given in the *Balbund* character. The Padshah's instructions to the Mahrattas as to tribute and duties. The instructions of the great Mahratta (i. e. the *Bhosala*) to his tribe and dependants, as to the manner in which they were to govern so as to fulfil the Padshah's wishes, and not to oppress the accountants, or people. A list of the *Bhosala* race. A request made by the *Diván* (or *Peshwa*) to give him a grant of land. The *Bhosala* pointed out the neighbourhood of *Poona*; and gave him a grant of land there subject to quit-rent, or tribute. Subsequently the *Diván* named BAJI RAO, did not

send tribute to the *Bhosala*, on which account the latter wrote two or three letters. The reply was in substance, that as the *Bhosala* derived his possessions from the Padshah, so he, BAJI RAO, owed him, the *Bhosala*, nothing; but that the tribute must be given to the Padshah. Both parties appealed to the Padshah, in consequence of which appeal, an order came to the *Bhosala*, directing him not to interfere with the *Diván*, and that tribute from the latter must be sent to the Padshah. The *Diván* did send tribute for a short time and then discontinued doing so. In consequence the Padshah sent a detachment of troops to demand the stated revenue; but the officer was put off with various excuses. Meantime the troops killed every day twenty or more cows, on which the *Diván* remonstrated and wrote to the Padshah who replied, that it proceeded from his refusing to pay his tribute, which if he did the annoyance would be withdrawn. The *Diván* requested a small portion of land to be bestowed on him, in free gift, or fee simple, wherein he might carry on the rites of his religion without molestation. The Padshah consented, bestowing on him an *inam* grant; and restored all the remainder of his former possessions to the *Bhosala*, as a tributary. The *Diván* within his small district strengthened himself by degrees, and assembling troops at length ventured on making war on the *Bhosala*, who being occupied chiefly in peaceable duties and depending on protection from the Padshah kept up no great standing army; as a consequence he was attacked by the *Diván*, taken prisoner and carried to *Poona*. As the *Diván* obtained great plunder and wealth from the *Bhosala* so he greatly increased his army therewith; and, when the Padshah assumed hostile demonstrations, he sent word to say, that the country south of the *Nerbudda* was fitting to be ruled by brahmans; that he, the Padshah, need give himself no trouble, for whatsoever tribute was demanded should be remitted. The Padshah relaxed on receiving this message; and consented to receive tribute. The *Diván* accordingly had accountants prepared in the different languages of the country, being *Gujerati*, *Baibandi*, *Mahratti* and *Canarese*. BAJI RAO now sent messages to the *Guicowar*, to *Scindiah*, and the ruler of the *Cóngama* country (the Konkan) calling on them for allegiance and tribute in which case he would protect them, seeing that he held his authority by sanction of the Padshah. The consequence was a war with the *Cóngama* country, which he conquered; and next the conquest of the *Guicowar* the ruler of *Gujerat*. The ruler of *Visiapúr* hearing of these proceedings determined to make war on BAJI RAO to humble him and to assume his country. This he did and began to rule over that country in Sal. Sac. 1610, (A. D. 1687, 8.) The name of his viceroy was ШНАНОЈІ. Other changes

and revolutions followed, one named RAM SINGH obtained a temporary ascendancy; but the *Visiapur* Padshah sent an army and overthrew him and subsequently re-instated the *Bhosala* as a tributary. His name was SIVAJI: other wars followed. List of rajas of the *Bhosala* race, who subsequently ruled; with the period of each one's rule. The *Cólapur* rāja meantime protected the posterity of the beforementioned BAJI RAO. A number of zemindars or persons who had received benefits from BAJI RAO, were assembled; and counsel was held as to the means of raising an army to go against the *Bhosala* and re-instate the descendant of BAJI RAO. An application was made by him to Bombay for help from the English there in Sal. Sac. 1635 (A. D. 1712, 13), stating his prior claims to the country, now governed by the *Bhosala*. It would appear that they gave assistance. The descendant of BAJI RAO then addressed a memorial to the Padshah stating his claims, a copy of which, at length, is given. It is verbose in details of preceding matters; assuming in part, somewhat the air of a manifesto, demanding at least the restoration of the small *inam* grant, or independent territory, before given to BAJI RAO or else with the aid of the *Cólapur* rāja, and other auxiliaries, the memorialist would be prepared to make war for the recovery of his patrimonial inheritance. This memorial was written in Sal. Sac. 1572 (A. D. 1659-10): on the despatch of the memorial, the writer of it set out at the head of 25,000 men to attack the ruler of *Visiapur*; halting at the village named *Visála-gadda*; whence a few troops of the Padshah retreated. The *Visiapur* Padshah went, it is stated, to *Goa*, giving instructions to his respective chiefs; especially to the commander at *Aurungabad*. The minister of the young man named NANA FARNIS interposed his counsel; to the effect that the *Visiapur* Padshah was too strong for him; that the concentration of troops forming at *Aurungabad* would render it inexpedient to go against *Visiapur* itself; and that it would be better to proceed against the *Bhosala* rāja of *Sattara*. This counsel was followed. The army was made to retrograde; and was turned towards the latter place. DIL ALI KHAN came to the assistance of the *Visiapur* Padshah with 60,000 troops from the Padshah of *Baganagur* (*Bisnagur*?) The young man was greatly intimidated by the arrival of this auxiliary force. He divided his army into two divisions proceeding with 13,000 against *Sattara*, and sending 12,000 into the *Congama* country (the Konkan), which latter was conquered and brought under revenue management. The *Sattara* *Bhosala* fearing to encounter the invaders, relinquished the country and gave it up to them. The descendant of BAJI RAO in consequence gave to the *Bhosala* a small territory, to hold as a feudatory; on the condition of being ready to do mili-

tary service whenever summoned. His title was still to be *Sivaji Bhosala Mahā-rāja*. The descendant of BAJI RAO soon after died. He had no child, but his wife was pregnant, and under the instructions and guidance of NANA FARNIS a regency was formed *ad interim*. A transition is then made to the race of the aforesaid *Bhosala*; their names, dates, and periods of rule being given. Details of their donations, and endowments of shrines. The before mentioned wife of BAJI RAO's descendant was delivered of a son, who was named PANDA PRATANA BAJI RAO, great rejoicings were made, and the government was conducted by NANA FARNIS. A woman of the same race named GANGI BHAI had a share in the government. The young man on coming to 16 years of age was installed, and named SIMANDAR BAJI RAO. He had some English auxiliaries in his pay, and made conquests in the neighbouring *Conguana*, and *Telinga* countries. He established DOWLUT RAO SCINDIAH, HOKAR RAO the *Guicowar*, and also the *Bhosala* as subordinate chiefs; the authority descending to their posterity. He himself maintained a standing army, as stated of a crore, or ten millions, (that is to say a large army.)

The preceding account was written by APPAJI of *Mysore* in A. D. 1806, finished on the 12th April at *Poona*.

Remark. It will appear from the above abstract, that the document to which it refers is of considerable relative importance towards illustrating the history of the Mahrattas, from the time of their origin. I would defer stating any thing, with reference to full translation, until the various documents in the Tamil language, some of them of great length and much detail, bearing on the history of Mahrattas, have undergone a more full examination by me. The present document can be referred to at any subsequent period. The manuscript book containing it was damaged and in rapid progress towards decay; on which account, as well as from the presumed value of the contents, the document has been restored.

E:—SANSKRIT.

(*Grantha* character.)

Palm-leaf Book, No. 236, Countermark 1044.

Chatur Vimsati Purānam.

Invocation. A brief indication of the contents, then a reference to the author, and to his readers. The *Purāna* is derived from the supreme

lord PARAMESVARER, its virtues and beneficial tendencies are announced, great virtues of its writer : great advantages will result to its readers.

The *Purána* opens with a reference to VRISHAB'HA Svámi, who lived in the centre of the southern portion of the land of *Bharata* in *Jambu dwi-pa*, (central Hindustan,) an early *Chacraverti* (or ruler) came to him, and begged to know all customs, differences of times, and other matters from the time of SUSUMAN. The *svámi* favorably received his request and taught him the *Múlatantra*, or principal system, which was delivered by GAUTAMA to SRENICA, the great king, and consisted of 455,442,003,100,530 stanzas. This, the great *Purána*, is taught from age to age. The account is then conducted as if repeating what GAUTAMA stated to SRENICA, a specification of the various *yogas*, that is, religious rites or modes of worship. A reference to SVAYAMBHUVÁ MANU and the matters which occurred in his time introducing the mention of the *Ulsarpani* and *Avasarpini* periods; the former prosperous as following the renovation of all things after the periodical deluge; the latter adverse, as going before and preparing for the destroying and purifying deluge. (See MS. book, No. 12, Section 1.) The peopling of the *Bharata candam*, (or continent of India) with the *Manus*, *Chacravertis*, and people is next adverted to. The prompt justice and equity of the *Chacravertis* in the punishment of crime. The book then mentions various matters, concerning the world, countries, towns, kingdoms, sacred rivers or pools, donations, penance, in detail. In those times men believed in only one creator, who created men good and evil, not according to his own purpose of mind, but according to their good and evil deeds in a former state of existence. Afterwards the bounds and the nature of the *Bharata candam* (or upper India) are stated, its hills, peaks of mountains, &c. The great city of *Alacapuri*, on the northern portion, its ruler was ATHIPASEN king of the *Vidyádhavas*, (a species of celestial): he considered the luxury of kingly rule to be like smelling a poisonous flower, and relinquished the kingdom, devolving it on his son; and, becoming a naked ascetic, he was initiated into the *Jaina* system. Details are given of that system. MAHAPALEN governed, he had four ministers, two of whose names were MAHAMATHI and SVAYAMPUTTI. One day SVAYAMPUTTI, being a distinguished person among the *Jainas*, asked the king some questions of a religious character to which the king replied, and they both agreed that the body dies, yet that the *Jivan* (life or soul) does not die. A story is narrated in illustration; to the advantage of the *Jaina* system. Various accounts are given of persons who by acts of merit according to the *Jaina* belief, obtained beatification. Some ac-

count of persons who by evil actions incurred the pains of *Náraca* (or hell.) Description of the various places of torment, and the punishment inflicted: being instructed, or purified, thereby: the persons so punished subsequently attain to happiness. Mention of persons who obtained beatification in the *Isana-calpam*. There follow details of capital towns, each the metropolis of a state or kingdom. Prophetic declaration as to the future birth of *VRISHAB'HA svámi*, his incarnation; *BRÁHMA* and other gods did him homage. Many matters follow concerning that incarnation and its praises. An account of the instructions given by *VRISHAB'HA svámi* seated on a lofty seat, or throne; *BHARATA* and others received his lectures, an account of their panegyric on the teacher. The glory of the *Jaina* system dwelt on. The *Chacraverti* afterwards returned to *Ayodhya*, and received homage from the *Vidyádharas*; in a dream he had a vision of the god who announced to him that persecutions and sufferings would arise from the *Páshandis* (a contemptuous epithet applied to the *Saivas*), and also from the *Mlechchas* (outcasts or barbarians), detailed at length. The *Chacraverti* in the morning performed the rite of ablution, in order to remove the evil of the dream, or to avert its accomplishment. Details of *PRABASAN*, *CUMB'HAM*, and many others, are given, as coming from the mouth of *GAUTAMA*, delivered to *SRENICA*, that is to say, of what kind of birth or form of being, they before were, (on the system of the metempsychosis,) what kind of actions they performed, afterwards being instructed in the *Jaina* system, they acquired beatification. These various accounts in much detail occupy the rest of the work.

Note. This palm-leaf manuscript on examination was found to be complete, and in good order; with the exception of about fifty leaves at the beginning. These were restored on other palm-leaves, and added to the book, for its more certain preservation.

The work it will be seen carries up the origin of the *Jaina* system to the very birth of time; yet as the whole turns on the alleged incarnation of *VRISHABHA svámi* (considered by some to be a subordinate incarnation of *VISHNU*), and as *VRISHABHA svámi* was posterior to *GAUTAMA BUDDHA*, the evidence for such high antiquity may receive as much credence as any one may choose to bestow. In truth the *Jaina* system, at its origin, was a modification of the *Vaishnava* one. To me it seems that the *Páli* work (about to be published in *Ceylon*), entitled the *Mahawanso* (or great genealogy), clearly fixes the origin of the *Bauddha* and *Jaina* systems at *Mágadha*, three or four hundred years antecedent to the Christian era. Nothing in this work, as it

seems to me, contradicts such an origin; without being easily reconcilable thereto. The entire book might be worth translating, at some future period; for though the *Jaina* legendary history is as much beclouded with metaphor, and fiction, as the *Brahmanical*; yet, from a comparison of the two, facts may be selected which could not be received on the evidence of either one of the parties.

Prof. WILSON'S notice of this book (Des. Cat. vol. 1, p. 152) is as follows :

“ VI. CHATURVINSATI PURĀNA.

“ *Tamul Language and Character, Palm-leaves.*

“ An account of various sovereigns, peculiar to the legendary history of the *Jainas*, who flourished contemporaneously with the twenty-four *Jainas*, as *Vidyádharma*, *Mahábala*, *Vajrabáhu*, *Vajragarbha*, *Nábhi*, *Vrishabha*, *Bharata*, *Anukampana*, *Sripála*, *Samudravijaya*, *Srishena*, &c. In three books, by VIRASOMA SURI.”

The statement of this book being in the Tamil language and character must have been an oversight of Prof. WILSON'S assistant. It is a *Prakrit* (or unpolished Sanskrit) work of the kind sometimes denominated (by natives of other provinces than the Tamil district), the Tamil *Grant'ha*; the term *grant'ha* not then denoting merely a *book*, but a *Prakrit* work, both in letters and language.

Conclusion.

In this report I have not included all the works that have been the subject of examination, collation and restoration during the brief period of two months, to which it refers; but only so many as would suffice to form a primary volume of restored documents; of which moreover, I could get the abstracts written over from my rough notes in sufficient time; and the preparation of an abstract, forms to me, not the least laborious part of the duty. Such MSS. as for the present lie over, I purpose to include within a following statement.

II.—*On the Revolution of the Seasons. By the Rev. ROBERT EVEREST.*

(Continued from vol. VI. p. 308.)

When my last paper upon this subject was in hand I was in hopes of receiving additional lists of the prices of corn from different parts of the country, which might enable me to trace the average line of variation throughout the last century with a considerable degree of regula-